# THE PATH of the JUST Cleared; AND Cruelty and Tyranny laid Open.

## Or a Few Words to you Prieſts,

and Magiſtrates of this Nation, (who ſay we deny the Scriptures, and that we are Antichriſts and Deceivers, and that we deny the Word of God,) Wherein your Oppreſſion and Tyranny is laid Open, which by you is unjuſtly acted againſt the Servants of the Living God, who by the World which hate the Light of Chriſt, are in Deriſion called Quakers.

Wherein alſo is ſomething declared both to Judges and Juſtices ſo called, concerning Contempt of Authority.

Alſo the Ground and Cauſe of the Impriſonment of *George Whitehead* and *John Harwood*, who are Sufferers for the Innocent Truths ſake, In the Goal of *Bury* in *Suffolk*.

Alſo a Copy of a Paper, which a Servant of the Lord called *Richard Clayton*, was moved to ſet upon a Steeple-houſe Door at *Bury* in *Suffolk*, for which he was cauſed to be whipped by one *Thomas Waldegrave*, Juſtice of Peace in the ſaid County.

*But though hand joyn in hand, the wicked ſhall not be unpuniſhed; but the Seed of the Righteous ſhall be delivered*, Prov. 11. 21.

From the Spirit of the Living God in me, whoſe name in the fleſh is *George Whitehead*, who for Sions ſake cannot hold my peace, but teſtifie againſt her Oppreſſors: who am a Sufferer as aforeſaid, the 4. day of the 7. month. 1655.

Alſo, A Paper againſt the ſin of Idleneſs, which we declare againſt, and live out of; and are diligent ſerving the Lord, though that ſin be caſt upon us, yet it we deny, with all other ſins and ungodlineſſe, which is contrary to the Goſpel of Chriſt.

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# THE Path of the JVST cleared: AND *Cruelty and Tyranny laid Open.*

## *See what Christ we own, and who are Antichrists.*

THat Christ we owne and witneſs, and are partakers of his Sufferings, who was promiſed for a Covenant unto the people, for a light unto the Gentils, to open the blind eyes, this is he who was before Abraham was; who ſaid, *Before Abraham was, I am*; who was in the beginning which was the Word, *by which all things was made*, which Word became fleſh, and dwelt among the diſciples, and ſuffered at *Jeruſalem*, and witneſſed a good confeſſion before *Ponce Pilate*; whom *Pilate* delivered up to the Jews, and the chief prieſts and elders, whom they *mocked and deſpitefully uſed*, & put to death concerning the fleſh; but is raiſed up by the ſpirit, and aſcended into glory, which glory he prayed for, even that glory whereby he was at firſt with his Father glorified in, wherein he is glorified in his Saints, and *is God over all, God bleſſed for ever*; and he that hath

Iſa. 42. 6. & 49 9
Joh. 8. 58
Jhon 1.
Joh. 17.
Joh. 5. 22.
Joh. 10. 03.

hath him, hath the father also, and hath life; and he that hath not the Son, hath not life; for *he is the light of the world and in him is no darkneſſe*, and *He is the Way the truth and the life*; and he that followeth him ſhall not abide in darkneſſe, but ſhall receive the light of life. And *this is the true light, which lighteth every man that cometh into the world*, which *Iohn* who was a man ſent from God was a witneſſe of, and we are witneſſes of, and do nor deny the Word, nor the Scriptures; but they who perſecuted him even the Scribes and phariſes, and the chiefe prieſts and elders of the people, who had a profeſſion of the Scriptures, of *Moſes words, and the prophets words:* they did deny the Scriptures, even Moſes who wrote of Chriſt, ſo did not beleive Chriſt, and ſo denyed him who was the Word which became fleſh. And ſo his word did not take place in them, becauſe they did not believe that he was the Chriſt, but looked for another Chriſt to come in pompe like themſelves, but againſt their pride he did cry, and ſaid, *Woe unto the Scribes and Phariſes, who were called of men Maſters, ſtood praying in the Synagogues, had the chiefeſt places in the aſſemblies and greeting in the markets*: and laid heavy burthens upon the people. But he ſaid to his diſciples, *Be not ye called maſters*: and when he ſent them forth he forbad them to take *money or bag or Scrip*, but *freely ye have received, freely give*: and many of them *had no certaine dwelling place*, but ſuffered perſecution and hunger and nakedneſſe and priſon and ſtripes and perils, and were chargeble to no man: but where they had ſown Spiritual things they ſaid, *if we ſow to you Spiritual things, it is a ſmal thing if we reap of you carnal things*. But theſe were not the world, for the world was perſecuters and revilers, and haled them out of the Synagogues; and ſuch as Chriſt ſent we owne, and the Scriptures we own, and Chriſt come in the fleſh we owne and witneſſe; but you Magiſtrates and you Prieſts of this nation who are upholden by ſuch as perſecute and hale

1 Joh. 5. 11, &. 8. 12. Joh. 1. 9. Joh. 7. 19. Joh. 5, 47. &. 8. 37. Mat. 23. &. 10. 8. 9. 1 Cor. 6. 4, 5, &. 11. 24. Heb. 11. 36, 37. Joh. 16. 2.

hale out of the Synagogues, and impriſon, and whip, & deſpitefully now uſe ſuch as are ſent freely to witnes forth the truth, and for that Chriſt, and againſt Antichriſt, and deceivers, ſuch as Chriſt cryed wo againſt: here, you prieſts of this nation, who are found in their ſteps which Chriſt cryed woe againſt, even the ſteps of the Scribes & Phariſes, & you Magiſtrates, Juſtices, Judges, & Rulers, who *uphold* ſuch, and perſecute, impriſon & cauſe to be whipped: and fine ſuch as are ſent to bear witneſs againſt them that are found in Scribes and Phariſes ſteps; *who lay heavy burthens upon the people, and are called of men maſters, ſtands praying in the ſynagogues, and have the cheifeſt places in the aſſemblies*: you are filling up the meaſure of their iniquities, who perſecuted Chriſt, & upheld them which Chriſt cryed wo unto, and them who perſecuted the true prophets, who was ſent to cry out againſt the falſe prophets, theſe cryed againſt ſuch as *ſought fortheir gain from their quarters*, & ſuch as were hirlings, & ſuch as bare rule by their means, and taught lyes, who ſaid they were ſent of God; when God never ſent them but man, before they were ſent: and theſe were the prophets who cryed againſt the falſe, who ſaid; thus ſaid the Lord, and Heare the Word of the Lord. But God never ſpake to them: but *Jeremiah* who cryed againſt ſuch was not a proud man, nor a covetous man, as the prieſts of *England* are now, who are in theſe ſteps beſore mentioned, which the falſe prophets were in. But *Jeremiah* was mocked, & they were ſtoned & ſome killed, and *Jeremy* was ſet in the ſtocks for witneſſing forth the truth againſt the falſe prophets; and put into a dungeon and here we are witneſſed by the true prophets, Chriſt, & his Apoſtles, who ever witneſſed againſt deceivers, and ſuch as lived in pride and coveteouſneſs: and *Amos* who was a true witneſs for God, witneſſed againſt the abomination of rulers, and people; he was not made a Miniſter by the will of man, nor upheld by a carnal weapon, nor an outward Law, but when he

Mark. 12. 38.
Math. 23.
Iſa. 6. 11.
Mica. 3. 11
Jer. 5.
Ezek. 34. 3.
Je. 38. 6.
Amos. 7. 10.

he propheſied againſt the houſe of *Jeraboam*, then *Amaziah*, the prieſt of *Bethel* complained to *Jeroboam* the King againſt *Amos*; and ſaid, the Land was not able to bear his words, and bad him flee away into the Land of *Judah*, and propheſie no more at *Bethel*; for he ſaid *It was the Kings Chappel, and the Kings Court*, as you may read, *Amos* 7,10, and ſo you prieſts of *England* complain: moreover many of you do ſwear to the Magiſtrates againſt us, who are witneſſed by Chriſt, the true Prophets, and Apoſtels: both in our ſufferings, and teſtimony which is againſt all deceit and deceivers; ſo you Prieſts and Magiſtrates cauſe us to ſuffer, becauſe we are offended at the truth, which witneſſes againſt all deceit, without reſpect of perſons, whereof they that are ſent of God were witneſſes: and ſo by you ſome ſuffer impriſonment, ſome whipping, ſome ſtocking, and ſome you impriſon and fine 10, or 40, or 50, Marks, and they that ſtone & hale out of the Synagogues, their hands you ſtrengthen againſt the innocent, and execute your law upon them, who are redeemed from that which the law takes hold upon, who do witneſſe againſt tranſgreſſion, where ever it is by the truth which reſpects no mans perſon.

And here the end for whichyou are brought forth, is to witneſs for God & to the eſtabliſhment of Judgment, and mercy, & righteouſneſſe & peace, which takes away all occaſion of outward puniſhment, and carnal weapons, where it comes to be eſtabliſhed, and ſet up in the hearts of people; and this they who come to witneſs ſet up in them which they that own the Light of Chriſt are witneſſes of, dare not act in their own wills, in Tyranny, and Cruelty, againſt the innocent who are freely ſent to witnes forth the truth againſt all deceit & cruelty, & oppreſſion which is acted in this generation, even among you Prieſts & Magiſtrates, both Judges Juſtices & Rulers, whoſe ears are open to heare the complaints of theſe proud and covou s prieſts, who make great petitioning and com-

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plaints againſt us, who ſuffer by the cruelty of you, who cauſe us to be ſent to priſon, when you can charge us with the breach of no known Law, and cauſe ſome to be whipped, & ſome to be fined, as aforeſaid, and the prieſts that complain for the help of Magiſtrates, to have this people, called *Quakers*, ſuppreſſed becauſe they are affraid that their Tythes and maintenance ſhould faile them, and they come to loſe their gifts, and rewards; becauſe we cry againſt ſuch as *Iſaiah* cryed againſt, *who ſeek for their gain from their Quarters*; as you may read, *Iſa.* 56, 11, and againſt ſuch as *beare rule by their means*, which *Jeremiah* cryed againſt; *Ier.* 5. and ſuch *teach for hire, and divine for money*; which *Micah* cryed againſt, *Mica.* 3. and againſt ſuch as Chriſt cryed woe againſt, as you may read, *Matt.* 23. and we cry againſt ſuch as go in *Cains* way and *Balaams*, which *Jude* cryed woe againſt *Jude.* 11. And here they are affraid that their riches and honour ſhould faile them, whoſe riches is earthly, and honor is earthly: and here you Magiſtrates uphold ſuch as the Prophets, Chriſt, and his Apoſtles cryed againſt, and cauſes the innocent to ſuffer by your wills, contrary to the Law of Juſtice, and equity; and ſo *are filling up the meaſure of your iniquities*, who perſecuted the true prophets of Chriſt and his Apoſtles; and you may conſider by the Light in your conſciences, what Reformation and Juſt goverument is eſtabliſhed by you, who have long profeſſed Liberty, Juſtice, and equity; when now this is the end of your profeſſion, and praying, and your faſting, and your dayes of thanksgiving, even perſecution, and *oppreſſion, and ſtrengthening the hands of evil doers againſt the innocent*, and ſo neglect the faſt which the Lord requires, read *Iſa.* 58. 6. *Is not this the faſt that I have choſen, ſaith the Lord, to looſe the bands of wickedneſs, to undoe the heavy burthens, and to* Let *the oppreſſed goe free, and that ye break every yoak, but* inſtead of this, ye ſtrengthen the bands of wickedneſs, and goes on in y our cruelty, and oppreſſion. Ah wo, word, is the end of your profeſſion, who are ſo

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acting in your Cruelty, and Tyranny; against them who for conscience sake cannot *bow* to your wills, but witness against the deceit which is acted in this Nation, both among the Priests and People: therefore among you Rulers and Magistrates is this Scripture fulfilled.

Psalm. 2, 2. *The Rulers take counsell together against the Lord, and his Annointed*; and the blood of the Saints shall be required, at your hands who persecute, even the blood of all the holy men of God, who suffered, from *Abel* until this generation.

Oh, be ashamed of your profession, and you fair pretences of reformation, since the *Bishops* were cut off, who now are acting in the same cruelty that they acted in, and yet you can speak against them, and their Tyranny, and you found in the same; Oh fear and dread the living God of heaven and earth, whose Judgment and wrath

Rev. 6.10. and fiery indignation slumbers not, for these things: Oh *the blood of the righteous cryes in the ears of the Lord of hosts*, for vengeance against you persecuters; your prayers and pretences, of serving the Lord, is abomination unto him, and your Sacrifices is wearisome unto the Lord, and grievous unto him, as the Sacrifices and oblations of the Rulers, of *Sodome*, and people of *Gomorrah* was, which the prophet *Isai* cryed against, who said unto them *Your new moones and your Sabbaths, and your calling assemblies I cannot away with: it is iniquity, even your solemn*

Isa. 1.13. *meetings saith the Lord; your new moons and appointed feasts my soul hateth, they are a trouble to me, I am weary to bear them when you spread forth your hands, I will hid mine eyes from you, yea when you make many prayers, I will not heare, your hands are full of blood, Isa.* 1.15. Therefore all you that act in persecution, and cruelty, and oppression, read your selues both Priests and Rulers, to be in that generation which *Isai* and the rest of the prophets did cry a-

Ezek. 16. 49. gainst, and are partakers of their sins; and now you live at ease in pride & fullnes of bread, as *Sodom & Gomorrah did*, and the end of your profession liberty and freedom

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is oppreſſion and Tyranny, as was in the Biſhops time, to thoſe that cannot ſtoop to your wills, when as you ought to have Judged the cauſe of the oppreſſed, and to have undone the heavy Burthens, and to have let the oppreſſed goe free. Therefore hear the word of the Lord, ye Rulers of this Nation, who Joyne with the prieſts, who goe in the way of *Cain* to envy, and run greedily after the error of *Balaam* for gifts and rewards; you Joyne with them who go in the ſteps of the falſe prophets; and of them which Chriſt cryed woe againſt, who are *called of men maſters, ſtand praying in the Synagogues, have the cheifeſt places in the aſſemblies, and the greetings in the Markets, and lay heavy burthens upon the people, and devour widdows houſes*; and ſo here the cauſe of the widdows, and opreſſed you do not judg: therfore the Lord may juſtly ſay of you as he ſaid of that people, which he had ſet in a fruitful place, *when I Looked for Judgment behold oppreſſion, therefore repetn* of your cruelty, and undo the heavy burthens, and let the oppreſſed goe free: for if you ſtill refuſe, and rebel againſt the Lord, which is a God of truth and equity, he will cut you off, and give you your portion among all the oppreſſors and perſecuters, whom the Lord in his indignation cut off, the Lord of hoſts hath ſpoken it, and what will ye do in the end of your perſecution, when the Lord calls you to an account; *will not the Lord avenge his quarrel upon Sions oppreſſors, and eaſe him of his enemies?* Therefore, remember you are warned, leſt you are partakers of the plagues, who go on in perſecution and oppreſſion, who pervert true Judgment, and deſpiſe equity, and ſo have your portion with the workers of iniquity. So to the light in all your conſciences I ſpeak, which loves equity and true Judgment, and is the condemnation of all the practices before mentioned, which are contrary to it.

Mat. 23.

Iſa. 5. 7.

Iſaiah 42.

And the condemnation of all them, that live in them, by which light we are witneſſed who walk in the light, and to it we are manifeſt, *whether you heare or forbear.*

*A few words to you both Judges and Justices so called, that say we contemne Magistracy, and are not subiect to Authority, and Government, because we cannot put off our hats, nor bow to you when we are called before you.*

Answer. THe Powers that are ordained of God, who are sent of him, for the punishment of transgressors, and for the encouragment of them that do well, these we own, and are subiect to them for conscience sake; knowing that such *are not a terror to good works, but to evil*; for such execute the law in righteousnes, upon them who are guilty of the transgression of it, for because of trangression the Law is added, & there the Law is executed in its place, and in righteousnes; and so those that exceute the Law in its place, they are for the establishment of righteousnes and peace; and, contrary to the Law of Justice & equity, dare not act in their own wills, nor for their own ends: and herein they seek not themselves, nor their own glory, nor honour, but the glory and honour of God, who is honoured and glorified among them who act in truth and righteousnesse, and love the Lord; and to them our souls are subject. But you who act in cruelty and persecution as before mentioned, who execute your law upon the innocent, you do not encourage them that do well, but encourage them that do ill, and strengthen the hands of evil doers, and make strong the bands of wickednes, who indite, and fine, and imprison those who cannot for conscience sake bow to your wills, nor put off their Hats, to satisfie your corrupt wills: wherein you are seeking your own honour, and not the honour of God: and because that many cannot for conscience sake, act these heathenish customs, to satisfie your vain minds, and your fleshly exaltations, wherein you act in pride and high-mindedness, therfore by you many are fined, and endited, and imprisoned contrary to any Just Law, and contrary to the Law of the Nation: and no such vain custome can you prove that ever any of the Saints did act, when they were brought from vanities to serve the Living God; But the world and the conformities and fashi-

Rom. 13. 3, 4.

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ons of the World they were brought to deny, and by the ſame Spirit are we brought to deny all theſe heatheniſh practices, and to witneſs againſt the World who live in them; and becauſe we witneſs againſt the World, that the deeds thereof are evil, therefore we are hated, and by the World ſuffer: and here ye Magiſtrates who plead for theſe things, and cauſe the innocent to ſuffer, for denying them, you act in the coſtumes of the world contrary to the Light of Chriſt, which condemns the World with its deeds and ſayes that we contemn Magiſtracy and Authority becauſe we cannot ſtoop to your wills, in theſe cuſtomes; here you falſly accuſe us, for Authority we do not contemn, for by the Spirit of the Living God, whereby we are Tranſformed, by the renuing of our minds, we do deny the conformities of the world as the Apoſtle ſaid; *Be not ye conformed unto this World*, and the ſame Apoſtle did not comtemn Authority, but ſaid, *Let every ſoule be ſubject to the higher powers*, and, *Rulers are not a terror to good workes but to evil*, but he ſpeakes not of pulling off the hat, nor bowing, neither gives he liberty to any of you to perſecute and impriſon them who cannot, for conſcience ſake, bow to your wills, nor put off their hatts; for he was impriſoned, and perſecuted, and did ſuffer by that generation you are in, *who ſuffered ſtripes, tumults and impriſonment, and many perils*, & of his ſufferings are we pertakers: and the cloak that you have for theſe vanities, will not hide you: for you ſay that though you have no written Law of the Nation, for puling off hats, nor Scripture to prove it, yet you ſay that it is the cuſtome of the Nation; as bowing &c and that the very heathens do bow, and that the *Egyptians* bowed; *I anſwer, ſo is drunkenneſs, and Lying, and Swearing, perſecution, and fighting, and Quarreling, accuſtomed in this Nation*, which many that act in, go unpuniſhed, which the righteous Law of God takes hold upon: but the righteous Law of God ſpeaks not of puring off a hat, therefore be aſhamed of your actings, and

Ro 13. 2.

be ashamed of your customs, who makes a Custome a Law, to act in envy and cruelty, against the servants of the Lord. And when you alledge, that *Jacob bowed to Esau, and called him Lord, and that Abraham bowed to Seth*, who was a Heathen. I answer, that which was acted by them, when they bowed, was not a command to you and that you might seek honour one of another, who profess your selvs to be Believers and Christians, to imitate these heathenish customs, *though for a time Jacob and Abraham bowed, and Jacob called Esau Lord*, who was the elder, but when the elder was made to serve the younger, he was not Lord, but servant: and so out of *Esaus* state, and the Heathenish nature, we are redeemed, and the one Lord, who is the true God, we witness: so out of the many gods, and many Lords, which are in the World, vve are redeemed, and hovv can ye believe and seek honour one of another, for the true God is no re-
John. 5.4. specter of persons; and he that respects persons, com-
Jam. 2.9. mits sin: and so by you that seek eye-service, and honour one another, is not the Lord hououred. But ye seek that to your selves, vvhich belongs to God; and this is He, vvho reigns over the house of *Iacob*, and is greater then *Abraham*. Let the heathens bovv to him, vvho hath redeemed us out of the heathenish nature, for he wil break the limits of the heathen, and dash them to peices, and all your limits, who live in envy, and rage in the heathenish nature; and plead for their customs, and would limit the righteous to walk in their steps, and to bow to your proud flesh, : *for as I live, saith the Lord, every knee shall bow to me, and every Tongue shall confess unto God*; as you may read, *Rom.* 13.11. *Isai.* 45.23. *Phil.* 2. 10. Therefore bow to the Lord of hosts, and let proud flesh stoop before him, who seeks honour to your selves, which belongs to God, *Fear before the Lord, and tremble, at which Name every knee shall bow, and every tongue confess to the glory of God.* Then examine what will be the end of your Earthly glory, whose honour must be laid in the dust: who seeks your own glory, and not the glory of God:

God: whose honour and glory we seek, and not the honor of man: and therfore we cannot stoop nor bow to your pride, nor conform to your vanities, which are acted in your wills, contrary to the pure Law of God; which respects no mans person: and here you act for your own ends, and punish the servants of the Lord, who for his sake cannot submit to your deceit, and heathenish vanities; you act contrary to the Law of God, and the Law of the Nation, and for the Lords sake act not, neither were you sent of God to this end, therefore accuse us not for contempt of Authority, neither say that we are not *subject to every ordinance of man, for the Lords sake:* for to every Ordinance of man, which are for the Lords sake, we are subject: whether it be to supream, or unto Governors, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. But you who are sent to judge of Causes, between man and man, according to the truth, and equity, by an outward Law, which takes hold upon transgression, and now execute power upon them, who by the Law of the Spirit of life are made free from the Law of sin, and death, and so would usurp Authority over the consciences of the people of the Lord, whose consciences is exercised by the Light of Christ, which condemns the World with its deeds, and so you go beyond your limits, to judg in things pertaining to God, who is Judge, and Law-giver: and so here you act in frowardness, contrary to the Light of Christ in you, and so would lord it over Gods heritage: and here let the Rulers among the heathen, which Christ spoke of, condemn your practices, who said, the Kings of the Gentiles exercised Authority over them, but ye would exercise Lordship over us, who are not Heathens, but Christians.

Therefore, ye Magistrates of this Nation, see whom you are acting for, and what order is set up by you, and whose glory it is you seek, and who it is that you seek to exercise Authority over: for when the Judgments of God comes upon you for acting in your wills, and in your cruelty, against the innocent, you will witness them to be

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Juſt by that of God in your conſciences, and your Juſt reward. And know that in as much as you perſecute them, whom Chriſt hath ſent, you perſecute Chriſt: therefore now while the Lord doth not ſpeedily execute his Judgments upon you, conſider your wayes, and ſee what you act, and whom you act for, as you will it eternally anſwer.

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*The ground of* John Harwoods *& my impriſonment; that Innocency may be cleared, and the wicked bear their burthens.*

UPon the 30 day of the 5th month, being the 2d day of the week, I & my two Brethern, *Jo: Harwood*, & *Richard Clayton*,, paſſing through a town called *Bury*, in *Suffolk*, about 5 Miles from *Halſtead*, in *Eſſex*, where we were at a meeting the firſtday before, in the feare and ſervice of the Lord, and paſſing by the ſteeple houſe, in the ſaid *Bury*, *Richard Clayton*, was moved to ſet up a paper upon the ſteeple houſe door, and *John Harwood* & I paſſing on a litle before, and ſeeing ſome people of the ſaid *Bury*, coming to *Richard Clayton*, where he was ſeting up the paper, and ſo we paſſed back to them, who ſtayed him, and were about him reading the paper; who could find nothing contrary to Scripture in it: ſo *John Harwood*, and I, being to ſpeake a few words to the people there preſent in the name of the Lord, exhorted them to turne to the Lord from the vanities, & wickedneſſes they lived in, which ſeveral of them was made to confeſs the truth of which was declared to them, and the mouths of many who were in rage, were ſtopped, and ſo we paſſing from the people there preſent there came a Conſtable. called *Richard Hum*, who ſtayed us, and ſaid, he had a warrant to ſtay us: ſo we demanded to ſee his warrant, but he had none to ſhew, but ſaid he had

had order from the Juſtice, & ſo carried us two before *Harbert Pellam*, called Juſtice of peace, in the ſaid *Bury*, whoſe office is for *Eſſex*: ſo firſt I was carried before him, and he examined me, & then *John Harwood*, of our names, and country, and abode, where we had been, and what money we had when we came out of our own countryes: which we anſwered as we were moved, and had freedom; and many other vain queſtions he asked in his baſe vain Light mind, which were not worth mentioning: and when I was moved to ſpeak a few words, concerning his rage & filthineſs, which he uttered forth, he ſaid, he ſent not for me to preach: but he could lay no tranſgreſſion, nor the breach of any known Law to our charge: but in his fury & rage, ſent us by the Conſtable & ſome others with him, to one *Thomas Walgrave*, who is called Juſtice of peace at *Smalbridg* in *Suffolk*, about half a mile from the ſaid *Bury*, whoſe office is for *Suffolk*: ſo when we came before the ſaid *Walgrave*, we were carried into the houſe, & they firſt examined *Richard Clayton*, of his name, and country, and where he had been, and what was the cauſe of his coming into that country, and who ſent him, which he anſwered as he was moved; and ſome other vain Queſtions were asked him: & when he had examined him he then examined me of my name & country, and where I was born: and how long I had been acquainted with *Richard Clayton*; and where I firſt met with him, which I anſwered according to my freedom, & ſome other vain needleſs Queſtions were asked not worth mentioning; ſo he could lay nothing to our charge, concerning the breach of any Law: we being free born Engliſh men, and not Chargeable to any; ſo then *John Harwood* was brought before him: and *Richard Clayton*, & I, commanded to go out of doors with a keeper, ſo the ſaid *Waldegrave*, asked *John Harwood*, if he would anſwer him all the Queſtions that he ſhould demand of him. But *Jo.* denyed to be limited to his will, but as he had moving: ſo the ſaid *Harbert Pellam*, being there

there preſent, who before had examined us, and had our examination in writing: *John Harwood* told *Walgrave*, that *Pellam* had his examination in writing, and bad him, if he had any thing to accuſe us of, to declare what he had againſt us: ſo then the ſaid *Waldegrave* being in a great rage, would not ſuffer him to ſpeak, but cauſed him to be haled out of doors: ſo he and the ſaid *Pellam*, conſulted a great while together: ſo after a time, *Walgrave* came forth, and ſpoke to *John Harwood*, and in a fury put off his hat, and caſt it down, and asked him his name, and country, which Queſtions *John* anſwered: ſo he came to me, and asked me if I would work at hay: ſo I denyed to be bound to ſuch task-maſters: for I was in that Calling whereunto God hath called me, wherein I was chargable to no man: for he had nothing to do, to lay any task upon any of us, who was brought out of *Eygpt*, from under *Pharoahs* Task-maſters; ſo he went in, and ſent out a Warrant to impriſon *John Harwood*, and another, to have *Richard Clayton* whipped at *Bury*, and ſent from Conſtable to Conſtable, till he came at his outward being: ſo he charged the Conſtable, to keep me that week, till another Juſtice came from the Aſſizes at *Bury*; ſo we demanded of him what Law we had tranſgreſſed. But he would ſhew us none, neither declared unto us any tranſgreſſion that we had acted. But called the paper that *Richard Clayton* ſet upon the ſteeple-houſe door, a ſeditious paper, and non-ſence, which he could not prove, nor ſhew any thing in it, contrary to the Scripture. But he would ſcarce ſuffer us to ſpeak, but did ſtamp, and rage, and cauſed us to be haled out of doors, ſo we were had back again to the ſaid *Bury*, and according to the Warrant, *Richard Hum*, the ſaid Conſtable, the ſame night in the open ſtreet, whipping *Richard Clayton*, he being ſtript naked to the midle about the waſt, ſo preſently after he had whipped him, he ſent him away that night, according to the warrant: and *John Harwood*, and I was kept at an Inn in the ſame town that night, and early

Pſal. 2. 2.

1 Cor. 7. 20.

early in the morning, *John* was ſent with 2. men to the priſon of *Bury*, St. *Edmonds* in *Suffolk*, about 16. miles from the ſaid *Bures*, ſo until the next day, under the Conſtables cuſtody I remained, ſo in the morning there came a warrant, from the ſaid *Waldegrave*, to the Conſtable, to ſend me to the ſaid priſon of *Bury*: ſo accordingly I was ſent the ſame day, where we remaine in bonds by the cruelty of theſe called Juſtices, to wit, *Harbert Pellam* and *Thomas Waldgrave*, and are not convinced of the breach of any known Law, of the Nation. But in patience we ſuffer, and in our ſufferings, have peace; our bonds being unjuſtly laid upon us, by them who profeſs Juſtice: but here they, and their profeſſion is ſeen, and with the light of Chriſt condemned to be contrary to the law, juſtice, and equity.

Therefore let the ſupreme, and governors, who are in Authority, conſider for all your profeſſing Liberty to tender conſciences and Religion, what Liberty by you is brought forth: when as we, who are ſent of the Lord, to bear witneſs unto pure religion, and to witneſſe forth a good conſcience, and our labour and travel is, that juſtice and equity might be ſet up, and deceit confounded: and alſo we being free born Engliſh men, may not have freedom, to paſſe the high-way about our lawful calling. But have ſuch bonds, and ſnares, laid upon us both contrary to the Law of God, and the law of the Nation; and contrary to that liberty which hath been promiſed to them profeſſing Godlineſſe by the ſupreme of this Nation. As in the act for the government of *England*, *Scotland*, and *Ireland*, in Article, 36. That to the publike profeſſion held forth none ſhall be compelled by penalties, or otherwiſe, but that endeavours be made to win them by ſound doctrine, and the examples of a good converſation.

Article. 37. That ſuch as profeſs faith in God by Jeſus Chriſt, though differing in Judgment, from the doctrin, worſhip or diſcipline publickly held forth, ſhall

net be reſtrained from: But ſhall be protected in the profeſſion of the faith, and exerciſe of their Religion, ſo as they abuſe not this Liberty to the civill Injury of others and to the actuall diſturbance of the publique peace on their part; provided that this liberty be not extended to Popery or Prelacy, nor to ſuch who under the profeſſion of Chriſt hold forth and practiſe Licentiouſneſſe.

Article 38: That all lawes, ſtatutes, ordinances and clauſes in any law, ſtatute, and ordinance to the contrary of the aforeſaid liberty, ſhall be eſteemed Nul and voyde.

Now Let the Supreme, and Magiſtrates, ſee and examine what performance there is acted by you, of theſe ſolemne promiſes which hath beene promiſed for the liberty of Godlineſſe in this Nation, when ſuch injuſtice is winked at, and acted by you who profeſſe juſtice, and are ſet in authority to act according to the law of juſtice and to remove unjuſt cauſes: when now both contrary to the law of God, and contrary to your own law, you cauſe the ſervants of the Lord to ſuffer Whipping and Impriſoning, them which you cannot charge which the breach of any law: here be aſhamed of your unjuſt actings, ye oppreſſors and perſecutors of the innocent, and know that at your cruelty the Lord will not winke, but though you joyne hand in hand you ſhall not go unpuniſhed, and the very heathens may condemn you that whip and act contrary to your own law, againſt them, whom the law condemnes not: for when they were ready to Whip *Paul*, he ſaid to the centurion, Is it lawfull for you, to ſcourge a man that is a Roman and uncondemned, and ſaid he was free borne, and ſo both the centurion and the chiefe Captaine, who bound *Paul* were afraid, after they knew that he was a Roman, and cauſed him to be looſed: but though we be free-borne Engliſh men and uncondemned by the law, you are not aſhamed to Whip and act in cruelty againſt us, therefore

fore ſee what equity is owned by you, and ſee whether you do as ye would be don by, yea or nay: and let all people who have any feare of God in them, ſee your ſhame and envy, you utter forth and have acted againe the innocent. For they who are authorized to beare the ſword of juſtice, ought not to be a terrour to good work but to the evill, and ſaith the Lord by his prophet *David* he that ruleth over men muſt be juſt, ruling in the feare of God, and ſuch who rule in the feare of God, are not perſecutors of the innocent, but doth defend and preſerve, ſuch as theſe men before mentioned whip and perſecute. For the law which becauſe of tranſgreſſion is added, doth not take hold upon the innocent, which no law hath tranſgreſſed. So ye who have acted your cruelty upon the innocent, who in the ſight of God, are free from the breach of any known law, who according to your own law, by you ought to be protected; here you are found tranſgreſſors of the law, which becauſe of tranſgreſſion is added, and with it are condemned, and with the light of Chriſt you are ſeene to be the Magiſtrates, which beares the ſword in vaine, who turnes the edge of the ſword againſt the righteous ſeed, which you ought to turne againſt the wicked, that the land might be emptyed of tranſgreſſors and evill doers: for the law was not made for the righteous, but for the lawleſs and diſobedient; which law is witneſſed by us, (to be good in its place,) who ſuffer by the wills of unreaſonable men, contrary to the law of God and the law of the Nation: for we who profeſſe faith in God, by Jeſus Chriſt, and through faith hath victory obtained over that nature, which leads into the tranſgreſſion of the Law, ought according to your own law, to be protected in the exerciſing of our religion, but you inſtead of protecting us, whip and impriſon us. And here let your own law be a witneſſe againſt you, and be aſhamed of your unjuſt actings, but the Lord God of Heaven and Earth, (who is our protector) who is righteous,

who beares not the ſword in vaine, who will execute the judgment upon the tranſgreſſor, who will reward you according to your works, before him you ſhall not be able to ſtand in judgment, in the day of your account, therefore come downe to the light in your conſciences, which calls for juſtice and equity, and awake to righteouſneſſe, all ye that live in your Pride and preſumption, and therein act againſt the innocent, for the day haſtens wherein you will be found out by the righteous judgments of God: for the cry of the innocent, which is oppreſſed by you, hath entred into the eares of the Lord of Sabbath, who will come quickly and reward every one of you according to your deeds. Therefore repent of your cruelty before the evill day come, leaſt you be found guilty of the blood of the innocent, when the Lord calls you to an account: for know this that when the Lord comes to plead with you, that of God in all your conſciences, will witneſſe for God in his righteous judgments; therefore by that light which is pure in your conſciences learne your condemnation, and own it upon thoſe things before mentioned, which are contrary to the light, that peradventure you may be hid in the day of the Lords wrath.

From us who are ſufferers in outward bonds, for the teſtimony of a good conſcience, for the innocent truth ſake, which ſhall ſtand for ever a witneſſe againſt all cruelty, and bloody perſecutors, in which truth we have aſſurance and peace in our ſufferings, who are counted by the world deceivers yet true, perſecuted but not deſtroyed. Our names according to the fleſh are *George Whitehead*, *John Harwood* &c.

From *Bury Gaol* this 14 of the 9 *Month*,

# A

## *True Coppy of the Paper which* Richard Clayton *was moved to ſet upon Bures Steeple-houſe doore, for which he the ſaid* Thomas Waldgrave, *called Iuſtice of peace cauſed him to be whipped which he the ſaid* Thomas Waldegrave *called a ſeditious paper and non-ſence.*

IF you do ſet up ſuch Miniſters as ſeeke for their gaine from their quarters, you do ſet up ſuch as the Prophet diſapproves, *Iſa.*56.11: And if you do ſet up ſuch as do beare rule by their meanes, you do ſet up ſuch as the Prophet *Jeremiah*, and the Lord diſapproves, *Jer.*5. And you that ſet up ſuch as ſeeks for the wool, and make a prey upon the people, you ſet up ſuch as the Prophet *Ezekiel* diſapproves, *Ezek.*34: And you that ſet up hirelings, ſet up ſuch as *Micah* diſapproves, *Mica.*3. And you that ſet up ſuch as are called of men Maſters, ſtands praying in the ſynagogues, and have the chiefeſt places in the aſſemblies, you ſet up ſuch as Chriſt diſapproved *Math.*23: And you that ſet up ſuch as are given to filthy lucre, you ſet up ſuch as the Apoſtle diſapproves 2 *Pet.*2. 14. And

14. And you that ſet up ſuch as perſecute, and cauſe people to be ſent to priſon for ſpeaking the truth in the ſynagogues, you ſet up ſuch as goe in *Cains* way *Jude.*11, And you that ſet up ſuch as receives guifts and rewards, the wages of unrighteouſneſſe, you ſet up ſuch as minde earthly things, whoſe God is their belly, which the Apoſtle diſapproves; *Phil.*3.10. And you that ſet up ſuch as ſtrives to keep out Gods labourers out of his Vineyard and keep up ſuch which Chriſt and the Apoſtles diſapproves; and you that ſet up ſuch as would not ſuffer another to ſpeake that ſtands by, when any thing is revealed, but ſends him to Priſon if he do, you ſet up a perſecuting Spirit, full of diſorder, and are judged by the Apoſtles life and doctrine, (who was a Miniſter of Chriſt) both you that ſet up, and them you do ſet up, (who ſaid they might ſpeake one by one) and ſo you all by this Spirit are judged to be in the Spirit of errour, and to be ſuch as would quench the holy Spirit, and would limit the Spirit of God, and deſpiſe prophecying and dare not try all things, manifeſting your ſelves to be haters of the light, and diſapproved, with the Prophets and Apoſtles, and their practices and life: and you that ſets up ſuch as gives people, *Davids* Quakings, Tremblings, Cryings, Roarings, and Tears, and Prophecyes, and prayers and praiſes, in Meeter mixt together, you ſet up ſuch as have not the Spirit of underſtanding to ſing with the Spirit and with underſtanding, which Spirit brings to know the time of praiſing, Praying, Groaning, and Crying, and Trembling, and Quaking, and Propheſying: the Spirit of underſtanding witneſſeth, theſe things in their places, but you give Scoffers, and Scorners, and Drunkards, and Swearers, and Threatners, and Perſecuters, *Davids* conditions to ſing, for he was ſcoft at when he was in ſuch conditions, and theſe do ſo now at theſe that are in ſuch conditions.

And if you ſet up ſuch as takes Tythes, you ſet up ſuch as

as the Apoſtle denied, for the Apoſtle ſaid, the Preiſthood was changed, and the law was changed alſo, *Heb.* 7. and if you ſet up ſuch as is before mentioned, you ſet up ſuch as are contrary to Scriptures, and plants no Vineyard, nor labours in the Vineyard; for firſt they muſt plant a Vineyard, before they eat of it.

To

# To all you-Rulers, Gentry,

Prieſts, and people in the Nation, who accuſe us, you call Quakers, for idleneſs; Take notice of your envy, you have againſt Gods Labourers.

WHereas by many of the *Magiſtrates, Prieſts, and People of this Nation, we are accuſed of idleneſs, who are ſent by the Lord of the Harveſt into his Vineyard to dreſſe it (as the Diſciples of Chriſt ever were) and are faithful and diligent in his work, who hath called us, (as the true Miniſters, ſent forth by Chriſt, were in all ages) and are not idle, but do (as they did) by the ſame ſpirit, bear witneſs againſt all ſuch as live in idleneſs, and prophaneneſſe, as the moſt part of theſe people do, who accuſe us: ſuch, as live in pride and wantonneſs, who work not at all with their hands, accuſe us of idleneſs, who have a Cloud of witneſſes for our practice; for the holy men of God travelled from place to place, (as we do) as they were moved of the Lord, and they were ſent (as we are) by the Lord; to teſtifie againſt ſuch ungodly practices, as the people of the world live in; and the ſame Generation in nature, hated and perſecuted them, as do hate and perſecute us; And by the ſame holy ſpirit, ye are tryed and found to be the idle perſons, who accuſe the Servants of the Lord of idleneſſe, who are in the work of the Lord, labouring in his Vineyard. You Magiſtrates, Gentry, Prieſts and people, who ſport your ſelves in the day-time, and wantonly lives upon the earth, feeding your ſelves with dainty diſhes, Dives-like, waſting the Creatures of God upon your luſts, devouring the Creation, decking your ſelves in gorgeous attire, that you may be ſet up and eſteemed of, above your poor brethren, & ſo are found Gentils in nature, exerciſing Lordſhip over your brethren perſecuting & impriſoning them, who are redeemed out of that nature you live in, who cannot bow and worſhip you (as the Heathen do;) but know this, you*

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Gentiles, Priests and people, who lives in these practices, (in envy, pride, idleness, and fulness of bread.) The day drawes nigh, wherein you an account must give to the Creator, for your envy and cruelty, and for the Creatures which you have wasted, and do waste and devoure, upon your ungodly lusts; and in the day of account, you will houle and lament, for the misery which will upon you come; for, to the mighty God of Heaven and Earth, the Creatour of all things, you an account must give, for your pride and idleness, fulness and gluttony, which you have lived in, and do live in, and your reward you must receive, according to your deeds and practices, your outside formal profession will not at all avail you, in the day of the Lord: And you shall then know, who have lived in idleness, whether you who are found in the sins of Sodom alive, or we whom the Lord sends amongst you, to declare against such practices, and to forewarn you of the evil, which is to come upon you, who are found in these practices and doth in life and word bear true testimony against you, who live in, and practise such things daily, as is before mentioned. And many of you are grown so dainty, and so curious in your Diet, and Apparrel, that you scarce know what to eat, what to drink, or what to put on; and so causes the whole Creation, to groan under the weight and burthen of your corruptions: who lives in idleness, whose belly is your God, who glory in your shame: And here both Priests and Gentry, who accuses others of idleness, are caught in their own snares: You who accuse us for idleness, who are in the work of the Lord, or you your selves, who are found in the work of the enemy of God, let the honest hearted judge, who live in idleness; you who are enemies to the Servants of God, which labours to have such practices destroyed, as causes the wrath of God to remain upon such as act in these things before mentioned. All your coverings which you can make, will not hide you; for the righteous judge, who will plead the cause of the innocent, will finde you out, in the day of his fierce wrath, which is comming upon you, which you cannot avoid, nor escape: your high thoughts, nor your greatness will

*not save you though you esteem never so highly of your selves, and scorn and deride your poor fellow-Creatures, counting them inferiour to you. And many of you think us not worthy to live upon the earth: we seem so vile and base in your scornful eyes. But know this, you proud, high minded, self-conceited ones that God is no respecter of persons, who hath chosen the (despised) poor of this world, to be heirs of eternall salvation, and hath left you for utter destruction, except you speedily repent; for wo will come upon all you that are covered, and not with the Spirit of the Lord: therefore now be you warned, and while you have time, prize it; for the mighty terrible day of the Lord draweth nigh: therefore repent, and forsake the evil of your doings, (you* Sodomites) *before the evil which is determined against you, come upon you: the day of your Calamity hastens, the Lord is righteous in his judgements, who a short work will make upon the earth, and he will reward you according to your works: you who are workers of Iniquity, must depart from his presence, and into utter darkness must be cast; for the living dreadful God of life and glory, is of purer eyes, then to behold iniquity: therefore cease, cease, from your pride and vain glory, ye high-minded self-conceited ones, and sit down in dust and ashes, lest the door of mercy be for ever shut against you, and you perish eternally. Remember you are warned in your life time,*

From *Edmonds Bury* Goal, the 19. day of the 6th moneth, 1655.

By a Servant of the Lord in outward bonds for the truths sake, in scorn by the prophane world, called Quaker, whose name in the flesh is,

JOHN HARWOOD.